F 782 796 516

a mat, they listen to the *maazún*, or preacher, as he reads them a chapter from the Koran.

On Sundays the Christian fellaheen attend the interminable Coptic mass. But here worship is more of a family affair, and women take part in the prayers and chants. F C 788

The Moslems do not understand the literary dialect of the Koran, neither do the Christians understand the Coptic language of their mass. All the fellaheen from one end of Egypt to the other speak what is called 'the vulgar tongue', i.e. colloquial Arabic. This is a dialect differing a great deal in its vocabulary from those of Syria and Morocco. In Egypt there is no distinct dialect in this or that province, but only a number of variant words and expressions, and, in the South, a more guttural pronunciation, which betrays the Upper Egyptian. C F 191 198 788

Fasting is strictly observed by the Moslems in Ramadan and by the Copts in Lent. The former during the holy month abstain from all eating and drinking from dawn to sunset. The latter, for about two hundred days of the year, eat nothing from midnight to midday. F C 785 262

Almsgiving is another obligation which the fellaheen do not neglect. Within the limits of their means they fulfil it ungrudgingly, not in money but in kind. They make gifts to the blind, to ministers of religion, and to those poorer than themselves ; and this in addition to regular and compulsory presents. F 735 782 431

On the other hand, few fellaheen make the pilgrimage to Mecca, and if they do, it is at the price of heroic sufferings. The happy pilgrim, on his return after six or eight months' absence, bringing blessings from the holy places to his village, is welcomed like one coming back from the dead. His pious achievement marks him out from the rest, and his children share his renown. He is henceforward always addressed by the title of "*Hagg*" and his pilgrimage is commemorated on the walls of his house. On the white-washed front the crude outlines of men, carriages and ships are painted, with his name and the date. The same customs are observed by Coptic fellaheen who have visited Jerusalem, and thus earned the titled of "*Muqaddis*". C F 794 554 [532]

More frequented and more popular than the mosque, because there is no distinction of age or sex, is the tomb of F 778

3: Ayrout M-5 (ca. 1935) 1945
MR13 Fellahin MR13
Copts MR10

F 113

See E.W. Lane : MANNERS AND CUSTOMS OF THE MODERN EGYPTIANS : Everyman Library,

F [192] 63a. *T.*—There seems no justification for connecting the Arabic RIF with the French RIVE.

64. In the United States, however, for example in Tennessee, cotton carnivals take place. In the town of Memphis exhibitions and processions with carts are organised for four days in May. The first festival took place in 1931, and very soon the carnival became an extremely popular holiday.

F [527 171]

See J. Taylor : TENNESSEE TABLEAUX, in THE NATIONAL GEOGRAPHIC MAGAZINE for May 1939.

65. Winifred Blackman : THE FELLAHIN OF UPPER EGYPT : Harrap, 1927.

66. *T.*—Retranslated from the French, which gives no reference.

67. Muhammad El-Kolaly : ESSAI SUR LES CAUSES DE LA CRIMINALITÉ EN EGYPTE : Librairie de Droit et de Jurisprudence, Paris, 1939.

F [563 1443 186]

68. KHAWAGA is the usual term for a Christian merchant, generally a Greek, but in Upper Egypt often a Copt. In Cairo and Lower Egypt it is the usual word for a European. Its use implies a certain respect, and even servility.

C F [175 346]

69. *T.*—The early hermits of the Egyptian deserts were first assembled into monastic communities by St. Pachomius about 320 A.D. near the existing village of Faw, just south-west of Nag' Hammadi in Upper Egypt. There are some remains of a church, which was probably founded by him. His name, in the form BAKHOUM, is still very common in Coptic families.

See A.J.B. in THE ANCIENT COPTIC CHURCHES OF EGYPT.

70. REPORT OF THE FINANCE COMMISSION ON THE DRAFT BUDGET FOR 1941-2.

71. Speech in the Chamber of Deputies, December 1939.

F 191

72. *T.*—Egyptian colloquial Arabic is as far from the language of the Koran as Italian is from Latin. In theory the written style of modern Arabic is Koranic,

but in fact it has been influenced considerably both by the colloquial and by modern European languages. Conservatives attempt to maintain, and reformers to narrow, the wide gap which still remains. 191

73. MODERN EGYPT, by the Earl of Cromer : Macmillan, London, 1908. The second of the two volumes deals with the social condition of Egypt. 113

74. THE BOOK OF AGRICULTURAL COOPERATION, by Ibrahim Rashad, Director of the Department of Co-operation in the Ministry of Agriculture : Government Press, Cairo, 1935 (in Arabic). The second of the two volumes deals with Egyptian practice.

75. See an excellent study in Arabic by Dr Sayyid Karim in the review EL-IMARA (*Architecture*), No. 11 for 1941, pp. 51-64 : VILLAGE REFORM : THE MODEL OR THE TRADITIONAL VILLAGE ?

76. 'Successive Governments have spent L.E.14,000,000 to pay off debts on property, that is to say to save the big landowners, who do not number above 13,000. This means that these privileged persons have received an average of L.E. 1,000 each, which has been paid out by the Treasury on the pretext of maintaining agricultural prosperity. [746 735]

'The Government has this year allotted L.E. 17,000 to the establishment of social centres. This means that each poor fellah is to have half a piastre. If we add to this the expense of supplying drinking-water and free medical treatment, the sum set aside for the poor by the Government is no more than a few piastres a head.' (AL-INZAR, Minia, 3.3.1941)

77. Draft Budget for 1941-2, in the Annals of the Chamber of Deputies for April 1941.

See also: Ibnet ish-Shaty': THE QUESTION OF THE FELLAH : THE REFORM OF VILLAGE EDUCATION, DEFECTS IN THE PRESENT SYSTEM, pp. 112-131.

Taha Bey Hussein : THE FUTURE OF CULTURE IN EGYPT (1938), Vol. II, pp. 94-125 on ELEMENTARY EDUCATION.

Jacques Tagher : THE PROBLEM OF EDUCATION IN EGYPT (1942), pp. 59-63.

(The last three are all in Arabic.)